LUCIFER.

THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

PRICE FIVE CENTS. CHICAGO, AUGUST 16, E. M. 306 [C. E. 1906]. WHOLE NO. 1072

TO THE MORNING STAR.

Son of the Morning, I behold thee shine!
Reared on thy towers of splendor o'er the hill.
How could men hate thee, Lucifer divine?
Thou borest light to them; thou bearest still.
Though the sick globe in damps and darkness pine,
There lives but sorrow in thine eye, not ill;
Thy vast unquenchable effulgence gleams
To build the world anew from out its beams.

Our paths hold blindness, and the night is long,
The winds roam bitter o'er the stricken lands.
Oh! might men clasp thy light and hear thy song,
And break a road for thee with human hands.
Then might thy giant lance wreck crescent Wrong,
And rend the black oppression of our bands.
Shine on! Thy glory, ere the veil be drawn,
Seems presage of the soaring of the dawn.

Hate cannot blot thy ray, nor Greed defeat
The eternal Truth whose kingdom is thy light;
The airs that swathe the earth shall yet be sweet,
Her face reflect thy love-born luster bright,
So men with whiter hands and gentler feet
May walk through fairer mornings won from night,
By fields of love that clothe the future years
And drink the rains of old, memorial tears.

—*Herman Scheffauer, in the Clarion (London, Eng.).*

"WHO TOLD THEE THAT THOU WAST NAKED?"

How long will it be until enough of the American people awake to the realization that Anthony Comstock is a national nuisance, to deprive him of his legal power to commit outrages on the intelligence of the general public? His recent raid on a big art school in New York city, in which he seized several wagonloads of the school's fall catalogues and confiscated them on the ground that they were indecent, should be sufficient proof of the nastiness of his mind.

The pictures in the catalogue to which he objected were drawings from the nude by members of the life classes in the school. Similar pictures are shown in all the catalogues of the Chicago Art Institute and other art schools. In almost every instance each picture is labeled with the name of the young man or young woman who drew it. It is a well-known fact that members of life classes in art schools have no more thought of obscenity in their work than medical students have in the dissecting room. As a matter of fact, artistic pictures and sculpture of the human form have done much to refine the minds of the public and eradicate the absurd notion that there is something essentially indecent about the undraped body.

At a stereopticon exhibition given recently in the parlor of a private residence several views of nude statuary were shown. The pictures were artistic and probably excited no indecent thoughts in the minds of any person present except one young man, who proved his own nastiness of mind by remarking audibly, "Where are the fig leaves?" It is the calling attention to the nudity that betrays the nasty mind. "Who told thee that thou wast naked?" The writer of that question, attributed in the Bible to the Lord God, must have known from observation that children are never ashamed of any part of their persons until they are taught to be.

"Who told thee that thou wast naked?" That question is perhaps the oldest recorded rebuke of Comstockism. The implication that the human form is obscene is the beginning of the cultivation of nastiness of mind.

In this connection the following special dispatch, published in the Chicago "Tribune" of August 8, is well worth reading:

NEW HAVEN, Conn., August 7.—In a vigorous denunciation of Anthony Comstock's recent raid on art at New York, Charles Henry Smith, professor of American history at Yale university, said today the moral reform of the future could come by giving publicity to the thing Comstock was trying to suppress. He also held statues of human figures should be placed in public schools and familiarity with the appearance of the healthy human body should be encouraged instead of forbidden, as is the case. Prof. Smith continued:

"Official censorship is apt to change the normal desire for proper information into unhealthy curiosity, and in that and other ways do more harm than good. The most successful way to fight evil is to put good in its place. For instance, Luna Park and Dreamland have cleaned up Coney Island. They have succeeded where laws and police punishment had failed. The best way, when the case admits it, is to change one's attitude toward the practice, make it legitimate, and thus remove it from the category of offenses.

"This has been done on a large scale in the changed modern attitude toward heresy or worship of God other than in the prescribed way. The greater part of the civilized Christian world for a long time honestly believed this to be a crime and punished it as such.

"A capital illustration of good government comes to hand in the history of Yale college. Visitors at morning chapel formerly were seated in the rear gallery. When the great body of students stood up at singing they would turn around and look at the girls in the gallery. This made some disturbance, was embarrassing to guests, and had to be stopped. How was this done? Simply by changing the location of the visitors, putting them downstairs, inside the seats at the front, so students could look at them without making their curiosity obtrusive.

"It is evident in this case that the college officers had the good sense to recognize the natural impulse and furnish a legitimate channel for its exercise.

"The change in the attitude of the public toward sculptured representations of the human body at once would remove the occasion for the questionable part of Comstock's activity, while leaving the useful part intact. This especially is desirable in the interest of good government and morality.

"Familiarity with the appearance of the healthy human body should be encouraged instead of practically forbidden, as now. No material structure is more worthy of general study and admiration. If well selected pictures and statues of the best human figures could be put in our schoolhouses children would be led by their teachers to look upon and think of them in the right way, and contaminating influences would have much less chance of doing harm than now is the case.

"I firmly believe the successful moral reform of the future will come along that line. For the present we have a general system of indiscriminate repression and suppression which occasionally is brought to public notice by some sensational performance of Comstock's. This system professedly is protection of the children and purity of the home, but its natural and common result is to poison the foundations of life.

"Competent physicians tell us of the widespread physical and moral suffering resulting from the present policy of preventing sex knowledge from being acquired in a legitimate way."

* * *

Sir Caspar Purdon Clarke, director of the Metropolitan Museum of Art, wore a look of mingled perplexity and scorn as he discussed Andrew Comstock's raid on the Art Students' League yesterday.

"It is absurd," he said. "Really, I can't understand it. What is the idea? What good can he do?

"I have never heard of such a thing in all my experience. There are art schools all over Europe in almost every city of any im-

portance, and they employ models and have life classes. In the national competition in England the winning studies from the nude are published every year along with the others. Yet they never think in Europe of molesting the art schools. . . .

"I suppose the offending publication of the art students was intended for circulation among the art students and persons interested in their work. But even if it did get into the hands of one child, does the sight of the human body possess some remarkable influence to injure a child? How can it? I'm sure I don't understand."

Several letters have been received since Sir Purdon became director complaining of some of the nude figures in oils exhibited in the museum, but the letters themselves for the most part showed that they had been written by persons who were mentally unbalanced, or at least fanatic, on that subject.—*New York World.*

* * *

Having experienced another of the shocks that afford solace to his soul, Anthony Comstock has raided the Art Students' League in New York. The raid can be viewed as the expression of the pruriency that wells and bubbles in the Comstockian personality. Comstock sees evil everywhere, unconscious that all he sees is, to his vision, colored by the veil of his own nastiness.

As agent for the Society for the Suppression of Vice, there is no doubt that Comstock, did he possess a clean mind and normal judgment, might find something useful to do. Whatever he may have been in the beginning of a career the later stages of which excite disgust, he is now a nuisance and a menace to decency. He has himself become vicious. His presence is a threat against good morals. In all he says there is the manifestation of baseness. So delighted is he to revel in pollution that he perceives his environment to be polluted, and does not realize that this seeming condition is symptomatic of himself. His activities are to be regretted, for if they have effect beyond their capacity to annoy, it is to set up in the mind a train of undesirable thought.

The raid upon the Art Students' League embodied a principle which, widely applied, would strip the galleries of their treasures, create gaps in the library shelves where now repose the works of masters, and snatch the text-book from the hand of the student. It would bring to an end the study and practice of art. It was nothing more than lewdness exercising the right to be censor, and in doing this, to expose its bogus virtue, its grotesque zeal and its crass ignorance.

If the Society for the Suppression of Vice wants to suppress something the absence of which would be elevating to morals and cheering to intelligence, let it suppress its man Comstock.—*Philadelphia Public Ledger.*

* * *

In every community there are human elements which appear to be designed for the express purpose of making virtue odious. Anthony Comstock is such a force in New York. He follows with unfailing vigor the pursuit of imparting to the best the complexion of the worst.

Comstock has disturbed again and again the patience and dignity of courts. A cause which might be well served by an agent with discretion he has often brought into contempt. For vigilance he substitutes meddling; in place of guardianship he gives the activities of a busybody. The good things he does are forgotten in the light of his amazing blunders.

Comstock's latest venture, his outrageous descent upon the preserves of the Art Students' League, might well be accepted as the straw to break finally the endurance of the society whose delegated public powers he has so often abused.—*New York World* (*editorial*).

THE DEGENERATION OF THE AMERICAN IDEAL.

The attack on Moses Harman and LUCIFER has been threefold:

1. By criticism, fair and unfair; the unfair at times going to the farthest extreme of abuse and misrepresentation. This could be met, and was met, by persistent and patient argument and presentation of facts, and was not more than every reformer expects to encounter, and which he welcomes in so far as it is based on sincere doubt and fear of the effects of the innovations suggested. This form of attack, even when using the weapon of falsehood, could do no more than temporarily retard a movement having its sources in scientific induction and equity.

2. By prosecutions in the courts, under the Comstock postal statutes. At first, this was said to be aimed at obscenity in language, as in the famous "Marsland letter" case; but, as had been foreseen from the beginning by those familiar with the trend of suppressive legislation and adjudication in all ages and countries, it was not long before evolution in persecution had worked out as usual, and ideas rather than unconventional or alleged unconventional phraseology were the direct objects of attack, as in the counts of the indictment through which Mr. Harman is now serving a sentence in the federal penitentiary. However, bad as the procedure had now become, it had not wholly departed from the high standard established by the labor and sufferings of the past. The traditions and precedents of English-speaking communities had not been entirely forgotten; the safeguards gathered about the accused by the struggles of a thousand years had not all been set aside. Technically, Moses Harman was held to be innocent until his prosecutors should prove him to be guilty. He had still the benefit of counsel, of compulsory attendance of witnesses; still the defense inhering in the right of cross-examination, in the right to be informed of the exact charge against him, in trial by jury, and in appeal.

3. Yet other and alien influences were at work against him. Conterminous with the transmutation of the federal statute into a statute for the suppression of unorthodox ideas, there had grown up in the postoffice department a system of clerk-law, executive-order condemnation and confiscation, against which the persons aggrieved had no defense even in form. Every guarantee of fair play for a man charged with a crime was lightly brushed aside; the administrative process long familiar in Russia and other countries was successfully imitated in a land accustomed to a jurisprudence fundamentally different, and Mr. Harman and others were delivered bound and gagged into the hands of their enemies. Issue after issue of LUCIFER was denied second-class rights in the mails, and there was no remedy; the power of the postoffice appointees was absolute; no appeal could be taken. The courts had ceased to be jealous for their own prerogatives and their dignity; they had divested themselves of all right of review of the acts of the postoffice officials. No counsel could be of use to a man whose property was seized and destroyed in the postoffice of the people; he was denied all knowledge of the particulars of his alleged offense; he was not confronted with his accusers, and so he could not cross-examine them as to fact and motive; he could not demand the presence and questioning of witnesses; he could not have a jury trial, nor could he present his cause to a mind trained in the administration of the law from the seat of the judge; no appeal could be made save to the country, and not to the country except most inadequately, because to make it fully he must lay before these judges the incriminating articles, and this he could not do, first, because he did not know in detail what was banned, and, second, if he had known, to reprint it was to subject himself to the danger of fresh prosecutions in the courts and further exploitation by the postal department. His property was confiscated and his reputation wantonly assailed, and he could not defend himself in any way provided by the constitution of his country.

The United States senate, after protracted and exhaustive debate, has just refused to take away the right of judicial review in cases where the interests of common carriers may be affected by the orders of executive officials. Many of the senators have shown that they have a very clear comprehension of the fundamental issues involved, that they keenly realize the vital necessity of maintaining inviolate the constitutional muniments of citizen rights. Is it possible that not one of these representatives of the states is aware that the postoffice department has already done without statutory authority precisely what he has said by his reasoning and vote the government should not, shall not, do even under the protection of a statute? The common carrier, if the senate has its way—and it should—is not to be deprived of the right of judicial review of the edict of federal appointees. The publisher has lost that right *de facto*, and no member of either house of congress, so far as I am aware, has taken cognizance of this gross defiance of the constitution, this wanton outrage of the citizen, committed by the federal appointees in the postoffice department.

And the outlook? Is the sky brightening in the least? I am not hopeful for the immediate future. Neither the people nor the leaders in agitation for some kind of change have any clear conception of the needs of the nation. That is to say, but few of them know anything about the basic principles upon which alone enduring peace, order and prosperity can rest. Most of them are engaged in lopping the outgrowing twigs of the tree of evil instead of digging deep to tear out its roots. They have forgotten the priceless lessons of the past. They are eager to increase the very regulations and suppression which have caused so much of the trouble, instead of striving to abrogate those regulations, to supplant that suppression

DIVISION OF ACCESSIONS
JUN 21 1943

by wise and tactful guidance. Official socialism is committed logically to an extension of the protective and prohibitive ideas and practice of the politicians of the long-dominant school of social doctrinaires. To paraphrase the words of Jane Porter, the defection from the principles of individual self-government has extended even to many who have followed the splendid standard of liberty. As an instance of this surrender, take a recent utterance of Mr. Hugh O. Pentecost, at the close of a long plea for collectivism. A hypothetical person, assumed not to be willing to "give himself up a small portion of the time for the benefit of the community" in the particular way decreed by the majority of his neighbors, was pointed to the door in the old, old fashion. He was told he might "find some hole in the ground, some secluded place, some uninhabited island, and go there." Ah! that "uninhabited island"; what a part it has played in religious, moral and sociological polemics! At one time or another, all classes of reformers have been told to go there if institutions here were not liked. The Christian and theocrat has sent the freethinker and secularist there; the marriageist has put the free-lover on a junk bound for that vague spot; the ordinary governmentalist has shipped both the socialist and the anarchist there; and now comes the socialist—who only last week was an anarchist himself, and only last evening was leagues off on the anarchist left flank on an "absolute freedom" scout—and suggests the like deportation of the anarchists and other dissenters! And if these should land there and settle down, how long would it be before some "collectivity," socialist or other, would disembark a detachment of marines, fling out a banner, and "benevolently assimilate" the ex-convicts?

No; we are not yet out of the desert, nor likely to be in this or the next generation. The tattered and discredited flags of freedom drag and shrivel in the hot volcanic mud as we are borne on the eruption of stupidity and passion into an epoch of lynching—of lynching by petty servants, through the administrative process; of lynching by the mob with rope and knife and torch. The restraints long exerting influence, restraints good and bad alike, have broken down or are in process of disintegration, while the adaptation to new conditions of the salutary among the old restraints and the emerging of new principles of direction and defense await the reaction against the mad dervish dance of the priests of misdirected legislation on the one hand and of the priests of the vengeance-seeking crowd on the other.

There will be martyrs like Moses Harman until the people are educated back to the simple principles of equal rights and fair play which the creators of the constitution sought to make operative and which have been trampled and nullified by the beneficiaries of privilege and the brief-holders for partialism, prudery, absolutism and economic interference and close-communionism.—*Edwin C. Walker, in Soundview.*

* * *

The treatment received by Moses Harman, the imprisoned editor of LUCIFER, while in the prison at Joliet, reveals a determination on the part of the keepers of that institution to put an end to his life. He was for some time kept in a cell with a man who was dying with tuberculosis, and later he had as a cell mate a violent murderer who subjected him to constant abuse. For long hours he was kept at work on the rock pile, and was told by a keeper: "We have a place up on the hill where we plant such fellows as you, and the sooner you go there the better." Thus exposed to physical and mental strain by day and night, the prisoner, who is approaching seventy-six years of age, failed rapidly, contracting bronchitis, catarrh of the stomach, and other physical ailments, for which he is now under treatment in the hospital at Leavenworth. Mr. Harman, in his last letter to LUCIFER, expresses a hope, but no confidence, that he may live out his term of sentence, which expires in December; the one medicine he needs is liberty. The case is too atrocious to be fitly characterized—this spectacle of an old man whose life's labor has been that of making the world better, as he thought, locked in a fetid cell or compelled to do work beyond his strength, slowly dying from the effects of his imprisonment, and the hand that might save his life by the stroke of a pen turned to sports that amuse the idle rich. Pursued by filthy-minded vice-hunters, condemned by a court subservient to church influence, insulted by his keepers, and liberty refused him by an exalted official, Moses Harman is a victim of the conditions that for decades he has striven to abolish or correct—a martyr to the hypocrisy, the cant, the brutality, and the scoundrelism of his day and generation. Words do not hold the scorn and contempt, of men who are men, that if expressed would wither these braggart henchmen and gyrating swash-bucklers of church and government who have brought this fate on an old hero so much their superior that he excuses and pities them.—*The Truth Seeker (New York), Aug. 4.*

LUCIFER IN SOUTH AFRICA.

[The following is a copy of printed letter and selected paragraphs which is sent with LUCIFER to friends by one of our subscribers in South Africa. He has been a staunch supporter of this paper for years, and has helped materially in extending its circulation. He sent us several hundred copies of this letter, which will be sent to friends desiring them on application.]

Sir: The copy of journal herewith I request you to read, and give careful consideration to. It seems to me that if you take the slightest notice of it, your curiosity (not to say interest) will be so aroused that you will wish to give it a more earnest perusal. I believe the objects and principles of the publication will appeal to you, as it must and should to every sensible, thoughtful, freedom-loving individual; but, lest its objects be misconstrued by a hasty, thoughtless inspection, I beg to offer a few words of introduction and explanation:

The publication is nearing its quarter-century of life and usefulness; but, notwithstanding this fact, it experiences a most severe struggle for existence—owing to the bigotry, hypocrisy, ignorance, intolerance, superstition and stupidity of the human race—and it needs men and women of thought, of sense, of judgment, of education, of influence, of power, to sustain and defend it. For this reason I am appealing to this class of individuals, and this must be my apology (if apology be needed) for bringing it to your notice.

I have myself been a subscriber to the paper for fifteen years, and can conscientiously and earnestly recommend it as being distinctly moral, honorable, upright, just and fair, and withal *fearless* in its teachings; and this last attribute has been the cause of all its trouble, as you will readily grasp, in this sycophantic and hypocritical age. Furthermore, its editor is known to me personally, and I can thus vouch for his conduct and deportment in private life. He has never been heard to utter an indecent word by his closest associates, either in joke, innuendo, story, conversation, or in any other manner, notwithstanding the ridiculously untrue accusation of the American postal authorities concerning the obscenity of the publication.

If this sample paper proves to be in accord with your principles and ideas, and if you desire in your heart to assist the people of America, and all English-speaking countries, to retain their constitutional right of free speech and free press, I hope you will assist the cause to the extent of subscribing to the paper, either directly or through me, as you prefer.

If, on the other hand, the doctrines of liberty advocated at so much personal sacrifice by the editor do not accord with your own opinions, of course neither he nor I would wish to force upon your time and attention anything that might be objectionable. Should I not hear from you in return, I shall take it for granted you do not enthuse in the matter sufficiently to secure your aid and valued coöperation.

Trusting you will pardon my having brought this matter to your notice, whether my suggestion prove agreeable or not, I remain, sir, yours for human progress. E. MANCIPER.

3 Amalinda Road, East London, Cape Colony.

* * *

Thou must now at last perceive that a limit of time is fixed for thee; which if thou dost not use for clearing away the clouds from the mind, it will go, and thou wilt go, and it will never return.—*Marcus Aurelius.*

* * *

Men in earnest have no time to waste in patching fig leaves for the naked truth.—*Lovall.*

* * *

Unless individuals are permitted to reflect and communicate their sentiments upon every topic, it is impossible that they should progress in knowledge.—*Wortman.*

* * *

Error of opinion may be tolerated where reason is left free to combat it.—*Thomas Jefferson.*

* * *

He that will not reason is a bigot; he that cannot reason is a fool; he that dares not reason is a slave.—*Sir William Drummond.*

* * *

Surely the individual who devotes his time to fearless and unrestricted inquiry into the grand questions arising out of our moral nature ought rather to receive the patronage than encounter the vengeance of an enlightened legislation.—*Percy B. Shelley.*

* * *

It is so easy to become more thick-skinned in conscience, more tolerant of evil, more hopeless of good, more careful of one's own comfort and one's own property, more self-satisfied in leaving high aims and great deeds to enthusiasts, and then to believe that one is growing older and wiser.—*Mrs. Ewing.*

LUCIFER.

THE LIGHT-BEARER.
THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.
MOSES HARMAN, EDITOR AND PUBLISHER.
PUBLISHED FORTNIGHTLY AT 500 FULTON ST., CHICAGO, ILL.
TELEPHONE: ASHLAND 1727.

EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

TERMS OF SUBSCRIPTION.

One year .....$1.00 Three months.....25 cents
Six months .....50 cents Single copies.....5 cents

Hereafter LUCIFER will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive LUCIFER.

Money orders and drafts should be made payable to Moses Harman. Please do not send personal checks, as a discount is charged by the banks for collection.

Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

PILOT-HOUSE OBSERVATIONS.

During the great Civil War, when it was urged that to free the slaves by government authority would violate the constitution of the United States, James Russell Lowell wrote these stirring lines:

"Tho' we break our fathers' promise, we have nobler duties first;
The traitor to humanity is the traitor most accursed;
Man is more than constitutions; better rot beneath the sod
Than be true to church and state while we're doubly false to God.
We owe allegiance to the state, but deeper, truer, more,
To the sympathies that God hath set within our spirit's core;
Our country claims our fealty; we grant it so, but then—
Before man made us citizens, great Nature made us men.
He's true to God who's true to man; whatever wrong is done
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base
Whose love of right is for themselves, and not for all their race."

The fact that we fear to "break our fathers' promise" shows that we have not evolved out of the plane of "ancestor worship." We seem afraid to seriously ask ourselves the question, Why should one generation have power to bind a succeeding generation, any more than the people of one country should have power to bind the people of another country? I once heard an orthodox minister say from his pulpit, "We owe God nothing; we can owe him nothing; he can and does owe us everything"—or words to that effect. And this, as I take it, is the proper attitude of one generation of people toward the generations that preceded it. And such also, it seems to me, should be our attitude toward "the state," "the church," or any other human institution. Lowell says, "We owe allegiance to the state," and "fealty to our country." Most emphatically I say *No!* The allegiance, the fealty, is just the other way. The state should be our servant, not our lord. Fealty to country is a form of ancestor-worship, fetich-worship, and as such it enslaves, degrades the worshiper and prevents rational development and progress.

If the last five lines of the poem just quoted should be made the motto, the rule of action, of all peoples, what would then become of nationalism, of statesmanship, statecraft, diplomacy, patriotism, etc., to say nothing of the older institution called the *family*—the patriarchate and the matriarchate? Major Esterhazy would shoot his own brother if commanded to do so by his superior officer. He would do this not willingly but because duty compelled him, but he would not afterwards boast of his deed, as he would when, in war, he shoots a German, an Englishman, or an Abyssinian. He never thinks of these as being his brothers. And how many of us who now rejoice over our recent national victories think of the fact that our hands are red with brothers' blood? Lowell wrote many fine things in advocacy of human solidarity, but it is doubtful if he realized that the greatest obstacle in the way of practicalizing human brotherhood is the family institution itself, as defined, made rigid and non-progressive by canon-law and statute-law marriage.

* * *

Major Count Esterhazy is said to have admitted to two or three persons that he wrote the famous bordereau. It may be added that the general opinion seems to be that Esterhazy is about the kind of man he is said to have acknowledged himself to be.—*Chicago Evening News.*

And this is what Major Count Esterhazy is reported to have said of himself (see New York *World*, Sept. 19):

"Everything I did was in blind, unquestioning obedience to my superior officer. I am a professional soldier. I know no law but the law of absolute obedience to my superiors. If I were ordered to take a gun and shoot my own brother I would do so without the slightest hesitation."

Not long since this same *Evening News* said editorially: "The first duty a soldier has to learn is obedience." Why, then, should Count Esterhazy be censured for having learned his lesson well? The major is eminently in the right. The best soldier is he who makes the most complete surrender of his individuality, his own personality, and becomes most nearly an animated automaton, machine, for the use of his superior in command. Such is "militarism."

The *Public Ownership Review* has a word to say on this subject:

"Militarism tends directly to stamp out the spirit of freedom. In a military country like Germany most private citizens are overawed and contemptible. The multitude of officers strut through the streets like birds of paradise, with all the superior airs of bulldogs and American policemen. What can the Russian people do for liberty against the army? See how in France recently the honor of the army has almost been the rallying cry of a new revolution which would overthrow the republic, and how that honor was deemed so paramount that all civilized forms of trial were waived as to Dreyfus and Zola. Great Britain alone of the great nations does not seem army-ridden, because, being an island, her army is small, and little remains at home to bully by its proximity."

* * *

In his article on "Free Marriage," in this week's issue, Mr. H. M. Parkhurst says: "Marriage is a contract; and like every other contract, it is an agreement made by the parties thereto in every respect that is not covered by statute law." The Encyclopedia Britannica says that "in marriage every right and duty is fixed by law," and that "its complete isolation from all other contracts is constantly recognized by the courts." If every right and duty is fixed by law, how is it possible for the parties to a marriage contract to put into it an article of agreement permitting either contractor to associate sexually with any one other than the conjugal mate? It is true that such a private agreement could be made and kept, but would a law court recognize the validity of such a provision? Would not the fact of such agreement be held by the court as evidence of intentional fraud, just as the courts now hold that an attempt to procure divorce by agreement is fraudulent "collusion," and therefore invalid? Is not exclusive sex-association, exclusive sex-ownership, the most vitally important of all marital rights and duties?

If Henry Ward Beecher had "knocked hell out" of Plymouth church, then certainly he would have knocked out its orthodoxy, and if H. M. Parkhurst can knock exclusive sex-ownership out of marriage, then orthodox marriage will be a thing of the past. A few court decisions sustaining the right of a man and woman to make a marriage contract in which exclusive devotion to each other sexually was neither expressed nor implied would make interesting reading.

* * *

Let him try who will, the task of conducting a journalistic craft through the narrow channel that separates Scylla from Charybdis is by no means an easy one. Changing the metaphor—the pathway of an editor and publisher is beset on either hand by thorns and briers. To illustrate my meaning an instance or two are herewith offered. In a recent LUCIFER an old contributor used this language:

"My critics, of course, know this, and their criticisms are, therefore, not honest," etc. An editor, like the chairman of a public meeting, is expected to keep order by ruling out from discussions needlessly offensive language. To accuse a man of dishonest criticism is much like accusing him of dishonesty in business transactions, which accusation, as we all know, is the most serious that one person can make against another. This method of argument seems to me wholly needless—needlessly offensive. Why not show the absurdity and the inconsistency of the alleged critic, then let the readers or hearers judge as to the honesty or dishonesty of the respective disputants? To my thinking, it is always in order to challenge the *truthfulness* of any statement, and to show wherein the untruthfulness lies. This is a very different thing from challenging the *honesty* of an opponent. While it is not in all cases correct, probably, to say that he who accuses another of dishonesty is himself dishonest—consciously or unconsciously so—it is doubtless true as a general statement. It is impossible for any of us to get away from ourselves when judging of the motives of others. The man who is conscious of none but honest motives will not hastily attribute dishonesty to others. Hence the wisdom of the old admonition, "Judge not—for with what judgment ye judge, ye shall be judged."

Here, then, arises one of the difficulties above alluded to. If such language as that just quoted is allowed to go into LUCIFER'S columns the editor is censured. If, on the other hand, the objectionable language should be eliminated, or the article returned to the writer, the editor will be accused of denying the right or principle known as freedom of speech—denying to others the right that he claims for himself—the right to say one's say in one's own way.—*Moses Harman, in Lucifer, Oct. 1, 1898.*

ANOTHER DENIAL OF THE RIGHT OF FREE SPEECH.

Carl Mattson, originator of a new religious sect, is having trouble with the Chicago police. Mattson had been holding meetings in a large tent, in which he preached in the Swedish language. His doctrines were offensive to some of the other Swedish preachers in Chicago and they caused the police to suppress his meeting on the ground that he was teaching "polygamy and free-love."

Mattson secured a temporary injunction restraining the police from interfering with his meetings, but after hearing the testimony of the other Swedish preachers a judge dissolved the injunction. After consulting with his lawyer Mattson attempted to resume his meetings on Sunday, August 5, when he and four of his disciples were arrested. Mattson was charged with preaching polygamy and his disciples with resisting the police officers.

"I do not preach polygamy," said Mattson after his arrest. "The Bible does not command polygamy, although it permitted it. All I preach is based on the teachings of the Bible. I do preach against the belief in a literal hell of fire and against the belief in a personal devil. My meetings drew people away from the Swedish churches, and that is why the other preachers had me arrested. I intend to fight in the courts for my rights. The police had no right to arrest me."

Any person, even the most stupid policeman, ought to know that a man who really believes in any doctrine and preaches it would not deny it if arrested for it, but on the contrary would justify himself by defending that doctrine. So it is evident that Mattson told the truth when he said, "I do not preach polygamy." But even if he did preach it, why should he be arrested for it? It is true the laws of the United States forbid the practice of polygamy, but the constitution declares that free speech shall not be denied to anyone, and it surely is not a crime to advocate a change in any law.

Changes in the laws of taxation and many other laws are advocated continually, and frequently are made the basis of the candidacy of aspirants to various political offices. It is not a violation of a law to criticise or condemn it. From all appearances Mattson is a modern victim of the obsolete laws against heresy and was arrested merely because his teachings are not in accord with the religious views held by orthodox Swedish preachers.

Little do men perceive what solitude is, and how far it extendeth; for a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love.—*Bacon.*

History is full of religious wars; but we must take care to observe it was not the multiplicity of religions that produced these wars; it was the intolerating spirit which animated that which thought she had the power of governing.—*Montesquieu.*

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.

Today Moses Harman is 75 years 10 months and 6 days old. He has served 157 days of his sentence to imprisonment for one year at hard labor.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, 5326, Box 7, Leavenworth, Kan. Purely private subjects should be avoided, as all letters are read by prison officials and withheld if not approved. Do not ask questions requiring answer. All such questions, matter pertaining to LUCIFER, changes of addresses, etc., should be sent to the office, 500 Fulton street, Chicago.

LETTER FROM THE EDITOR.

U. S. P., LEAVENWORTH, KAN., August 5, 1906.

My Dear Daughter: Thanks for letters. The last was dated July 31. Received the copy of Chicago "Journal" and clippings from "Record-Herald" sent by Wheeler. Please thank him for me. Glad to know you continue well and that business is going on all right. I sent you about seventy-five letters and cards on August 1st by mail. Hope you got them all right. If you or your good helpers can write a short letter to each of the writers you would greatly oblige me, as well as them. At all events please look them over and if you find paragraphs that seem important, perhaps you can use them at some future time. Hope you have sufficient help to enable you to do this. Most of the bundle of letters had been mentioned in my previous letters. A few had reached me since my last report, as follows: Ella Slater, 1; E. L. Small, 2; Carl Nold, 1; Philip G. Peabody, 2; Dr. M. R. Leverson, 1; Annie E. and H. M. Parkhurst, 2; John F. Paulson, 1; Lucinda B. Chandler,

1; A. Wangeman (with clipping), 1; Ernest H. Crosby, 1; John E. Boultenhouse, 1; Dr. Bertha Florence Johnson, 1; Emma Greene, 1; C. N. Greene, 1; James Myers, 1; Ida B. Robinson, 1; W. W. Miller, 1; Flora W. Fox, 1; Elizabeth H. Russell, 1; Annie E. Cummings, 1; Sadie A. and W. P. Magoon, 1; Lois Waisbrooker, 1; Cornelia Boecklin, 1; W. C. James, 1; W. P. Ward, 1; Rosa F. Larson, 1; M. Florence Johnson, 1. Since sending you the bunch of letters I have received: Joshua Harmon, 1; E. L. Small, 1; Joseph and Lydia Holler, 1; Sarah Stone Rockhill, 1; Bertha Moore, 1; O. C. Romer, 1; Thirza Rathbun (with original poem), 1; Bettie M. Roberts, 1; Parker H. Sercombe, 1; A. Johnson ("The Chaplain"), 1; Clarence L. Swartz, 1. I may have mislaid or overlooked letters that should be listed in this acknowledgment, but I hope not many.

Am now inclined to believe that the letter of Paul Hull, superintendent of second-class mails, Chicago, was never acknowledged, having sent said letter home by the hand of a friend. If no acknowledgment of this letter was made, please be sure to write Mr. Hull, thanking him most sincerely for the sympathy expressed and for the very excellent typewritten copy of the poem "Sweet Afton," which Mr. Hull said is his favorite.

Since my last letter to you I have received two numbers of the "Public," the August "Tomorrow," the July "Fellowship" (Los Angeles), the June "Arena," but no "Scientific American," no "Physical Culture," no "Soundview," no "Stuffed Club," no "Ghourki," no "Phrenological Journal," and no copies of other magazines such as "Everybody's Magazine," "Tom Watson's Magazine" and others that were not denied to me while in the Joliet S. P., nor the weekly "Progressive Thinker," that came to me regularly each week while there. Will you kindly ask Warden McLaury if these papers and magazines are on the "prohibited" list?

A few days ago I received from Louis Roser, Maysville, Ky., four very superior white linen handkerchiefs, with my name and his neatly imprinted on the corner of each. Please write and thank him for the beautiful and valuable present.

The name Roser reminds me that Editor Sercombe, of "Tomorrow" magazine, requests me to send him the names of a few of what he calls the "Old Guard," now sixty-five years or more *young*. I will mention a few, as they occur to me, of our venerable helpers. You can add their present address and add more names if you wish and send them to Sercombe—Elizabeth H. Russell and Dr. G. W. Brown, each about 89; Abner J. Pope and E. M. Dewey, about 85, I think; Prof. J. C. Loveland, 87; A. H. Frank, about the same; T. C. Deuel and wife, Harriet Garner and A. J. Davis, all above 80, I think; Dr. E. B. Foote, Lucinda B. Chandler, Mr. Buxton and Dr. Juliet H. Severance, about 75; Dr. M. R. Leverson, Dr. Pfeiffer and Moses Hull, about 73; Dr. L. Mann Hammond, Louis Roser and S. R. Shepherd, about 70, if I mistake not. These are *not all* that deserve a place in this list, by any means; please add such as occur to you, and send to Sercombe.

Am still in hospital; no material change in my symptoms; no cough now; am somewhat weaker than usual today on account of a somewhat prolonged *fast* to rid myself of bilious symptoms. Am getting more *fruit* than when first entering the hospital. Had one visitor since last writing—nephew Colfax Harman, of Oskaloosa, Kan.

It may interest you to know that Warden McLaury submitted the question of allowing me to read LUCIFER to the department of justice at Washington, and I received answer in the *negative*. The answer closes in these words:

"To permit this prisoner to receive this paper would be contrary to the spirit of the rules and regulations of the United States penitentiary and subversive of its disciplinary system. You are directed to withhold this paper and not to deliver it to the prisoner. Respectfully, H. M. HOYT, Acting Attorney General."

This would seem to settle the question as to whether it is worth while to send copies of LUCIFER to me.

Showers are cooling the air here today. How is the temperature with you? With hope and love always, M. H.

COMSTOCKISM IN AUSTRALIA.

SOUTH WAUDIN, VICTORIA, AUSTRALIA, July 9, 1906.

Moses Harman—Dear Sir and Comrade: Just a hurried line to catch the outgoing mail. I have just learned that you are permitted to receive letters from sympathizers. I have a fellow-feeling toward you now, as I am appealing to the supreme court against a sentence of three months' imprisonment for distributing my wife's (Dr. Rosamond Benham) books on sex subjects. Public opinion is strongly upholding our right of free speech and we are confident of getting the lower court decision reversed. If so, we expect that an expression of Australian people's indignation with the invasion of your natural rights will be sent to the president of the free Columbian republic. Never fear that the Light-Bearer will be suppressed. If the postal prudes seize your mails and the police confiscate your press, yet will be found ways and means of spreading the light of sex-reform. Readers of LUCIFER here are determined that in all quarters of the earth shall be preached the gospel of eugenics.

Here in Victoria we have commenced a campaign of lecture propaganda. I have lectured upon "Sense About Sex" in one of Melbourne's theaters on Sunday evening, July 1. Yesterday the police prohibited the lecture upon "Marriage and Free-Love" as a contravention of Sunday-observance laws. We are petitioning for use of town hall, which if refused we shall organize indoor and outdoor meetings for open public discussion of the subjects condemned.

We are in the first of the fight for freedom in sex relations here. The battle has just begun for freedom of speech. We shall win in the long run. You will hear of our progress by next mail. With best wishes and great admiration, I am yours fraternally,

T. GILBERT TAYLOR.

* * *

Australia is about as far away from the United States as it is possible for anybody to be. Yet the spirit of Comstock is there. A little magazine, "Free Speech," Vol. I, No. 2, June 16, 1906, containing an account of a sentence to three months' hard labor in jail imposed on T. Gilbert Taylor, organizing secretary of the Free Speech and Social Liberty League in Australia, because he and two friends distributed two pamphlets—"Free Speech" and "Sense About Sex"—has reached this office.

Taylor, who is a native of Scotland and only 26 years old, judging from the account given, is a zealous and able reformer. He was a baby when his parents emigrated with him to Australia, and has lived there ever since. At an early age he took an interest in the conditions of wage workers, and when only 20 years old he organized the clerks and hotel employes of Perth. Less than a year later he became manager of the Free Labor Bureau in Perth and organized the coastal circulation of a labor paper. Five years ago he organized the Social Democratic Federation of Western Australia and was unanimously elected its first secretary. Two years later he married a talented woman physician and went to live in Adelaide. They have two children.

Five months ago he went to New South Wales on a special propaganda tour in which he spoke twice daily. He is regarded as one of the ablest public speakers in Australia. Last May he went to Melbourne, at the request of the unemployed in that city, and spoke twice each Sunday. He was arrested there on June 3 for distributing the pamphlets mentioned above. He took an appeal to the July term of the general sessions and was released on bail. No word of the outcome of the appeal has been received here.

Under the heading "The Crime of Gilbert Taylor" the following article appears in "Free Speech" of June 16:

"When a reformer sets out to break down some of society's ideals he is immediately put down as a crank and a criminal. You may touch society on all its loathsome sores, and nothing is said; but just any one dare to touch on the subject of sex relations, then you ignite the fuse of wrath, which culminates in a mighty crash of injured pride.

"The white man is terribly sensitive when spoken to about sex relations, and he defies any one to interfere in his family affairs. He maintains that woman is sent to him to be his slave, to be violated at his will, and to carry to the grave the cursed marks of his brutality.

"According to man's belief, woman is a mere empty-headed person, without a soul or a brain.

"There came to Melbourne one Gilbert Taylor, a powerful and brilliant orator and—a man. He dared to lecture on sex relations. It was like throwing a bomb of new truths into pious Melbourne, and, bursting, scattered far and wide fragmentary pieces of a new gospel, causing the big, red eyes of the police force to focus the danger signal on him!

"Melbourne has its 'Truth,' its 'Hawklet,' to report in detail all the filth and slush of divorce proceedings. Melbourne has its bookshops where young people may purchase vile books galore. Yet nothing is done to prosecute these people. *Why?*

"And the crime of Gilbert Taylor? What is it? Simply this—that he dared to sell a book, written by a lady doctor and entitled 'Sense About Sex'!

"The creating of *ideal* children should be first and foremost in the minds of all nations. It should be above the silliness of politics. Why should people be allowed to produce unhealthy, puny and hideous children? Does not Australia demand that her sons and daughters shall produce rosy-faced, healthy children? Again, a

woman has a perfect right to her own body. Why should she forever be at the mercy of a man (good Lord!) who violates her just when he likes, and she—poor, patient creature—is afraid, afraid, *afraid* to strike out for her liberty?

"If man were taught the holiness and sacredness of marital ties, and young men and women shown the terrible effects of illicit love, then there would be no prostitutes, no broken-down women, and no evil-looking men to mar the beauty of this great sunny Australia.

"And it is for advocating a splendid ideal of manhood that Gilbert Taylor is now being persecuted by the police.

"The advice given in 'Sense About Sex' is much better than the advice given in some parts of the Bible. Yet we are told that the Bible was inspired by God. Therefore, if the authorities convict Gilbert Taylor they must follow up their trail and prosecute every one selling or reading the Bible; then finally prosecute God for being the author of an immoral book."

Most socialists are emphatic in their declarations that under socialism woman's condition would be much better than it is now; some socialists declare that under socialism women would be economically as free as men. Almost all anarchists hold that under anarchism both women and men would have the fullest opportunity for social development. Yet P. J. Proudhon, the originator of the word anarchy in the sense used by anarchists, declared that woman is not a social factor, but is practically a domestic animal which must be supported and cared for by man. This view of Proudhon's, however, it is safe to say, is held by few avowed anarchists. In this connection the following cable dispatch from Vienna, dated July 23, is of interest:

"A meeting of women at Kloubocep, in Northern Bohemia, to protest against woman suffrage, was broken up today by socialists. The women fought the men, who tried to stop their meeting, and the socialists resorted to the use of revolvers. Twenty persons, including several women, were wounded."

Commenting on this dispatch, the *Woman's Journal*, of Boston, Mass., says: "Our readers will do well to postpone giving credit to this unlikely tale until further particulars are received."

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

MAY CLIFFORD HURD, Wellesley, Mass.—Glad your father has found better conditions, but it is awful what he has endured. Some one ought to write up "prisons" as Upton Sinclair has "Packingtown," for such conditions and treatment ought not to be allowed for any prisoner.

W. H. B., Peoria, Ill.—I inclose subscription to LUCIFER. Yes, I believe the work of your father is worth the sacrifice, though I regret the outcome of his good intent. Hope his health will be good and that he will again be able to show the postal authorities that he is still Moses Harman.

WALTER BREEN, Omaha, Neb.—I do hope that when Moses Harman is able to be out he will take up his autobiography and bring it to completion as soon as possible, but call it by another name, say, "A History of the Inquisition in the Twentieth Century." Yours, with the best of good wishes for LUCIFER and its circle.

PETER GRAHAM, Sydney, Australia.—Many thanks for your kind letter and copies of LUCIFER. I indeed hope that soon some radical changes may be made in your country and that your brave father may be made free and honored as he deserves to be. I inclose a dollar for my subscription and will endeavor, by giving away the copies, to encourage others to subscribe.

BETTIE M. ROBERTS, Miller, Mo.—Indeed I think that the work of Moses Harman is "worth the doing," and that he is in prison for me, for every woman in the land, and for every unborn child; and while he is so nobly doing his work for woman's emancipation in prison—and he surely is—I only wish I could do more to help along his work on the outside. I admire beyond words to express his noble determination to not buy his freedom by his silence, and sincerely hope he will soon be well. I see how thorough his faith must have been. I sent for some blank petitions for his pardon, and Mr. Roberts obtained quite a number of names. Strange, but women, I believe, are his worst foes. One woman, proclaiming herself as quite intellectual and a great reader, had received some sample papers. She read only one copy, and when Mr. Roberts requested her signature she said: "Anybody who would publish such a paper ought to be in prison." Three ministers—all we asked—signed the petition, but one infidel refused; so it would seem all the liberal thinking is not among freethought people. It is difficult to see how one can claim the right to be free in matters of religion and not grant others the right to choose their own morals unless some one is wronged. . . . I appreciate very much the editorial you reproduced in last issue and think the idea a splendid one. . . . I had an article on divorce in one of our country papers in reply to a minister. The minister used words repeatedly for which your father's paper was held up. I related that fact, and that your father was in prison for using words that were delicate and refined in comparison to some of the minister's. Mr. Roberts afterward requested another editor of the town to sign the petition; he remembered the name of your father in my reference and signed the petition, and said he never heard of him until he read my article. This shows what even a little thing can do, as the editor is conservative.

P. F. CHAMBARD, Fayette, Ohio.—I herewith inclose $2. I only wish I was able to give all the support the cause needs; I would do it willingly, but my means are limited and I am 84 years of age, so you see my time is short; but will do what I can to help to better the condition of the human race. The money is for the continuation of my subscription and for a new subscriber.

HENRY C. ROBERTS, Bennington, Kan.—We all sympathize deeply with you in the trouble which the postoffice authorities have caused you, and hope your father's health will not suffer so much in confinement as has been feared it would. We know nothing can break his spirit. He will have his reward in the consciousness of the service he has rendered humanity and the gratitude of future generations.

EMIL F. RUEDEBUSCH, Mayville, Wis.—Inclosed please find $1 to extend my subscription to LUCIFER and a few stamps for extra postage. I am very busy now writing a German drama—the most modern of modern dramas, of course! I had intended to write to your father, but gave it up because I could not find the right tone. My letter would not pass. Please remember me to him in your next letter.

AURIN F. HILL, General Secretary American Press Writers' Association, 13 Isabella street, Boston, Mass.—I desire to hear from each member of the American Press Writers' Association. When money is obtained to pay for printing and mailing a directory of members, do you desire your address and name in it? Sending targets in form of papers to persons is an effective system of education. Moses Harman is No. 577, A. P. W. A.

LYDIA TODD, 248 Boutwell street, San Francisco, Cal.—Have been looking all through all my books, and all I could borrow, for an ex. Can't find it, so give it up. Said to myself, Lydia, you are nothing but a scrubwoman, and, although you may be a first-class worker, you are *not* a scholar, and maybe the word *pardon* does not mean what it did when you went to school. On looking, find it means same old thing—remission of a penalty. Words are things; means to convey thoughts. I would be willing to *demand* our editor's freedom, but to ask *pardon*—never! I am not highly educated, and cannot write or make flowery speeches, but have the greatest contempt for men-made laws, and would rot in prison before I would hire a lawyer to *talk* me out or let a friend bail me out. I am ashamed of my ignorance and do all I can to improve my mind, but, if given my choice of an idiot or a coward, would choose the idiot. Yes, indeed, I detest the word pardon. It belongs in the vocabulary of cowards.

FLAVIUS J. VAN VORHIS, Indianapolis, Ind.—I only wish I was in a position to assist LUCIFER in a substantial way, at least more than I have yet done, as it certainly seems to me to be worth doing. There can be nothing but admiration for the man who is so devoted to what he believes to be right and suffers for what he believes to be the right in the cause of humanity. I was at a national political meeting a short time ago and was gratified to find quite a sentiment against the censorship of the postoffice department, so much so that I had no difficulty in securing the insertion in the address sent out of a sentence or two condemning the law under which a censorship is possible. I can appreciate, I think, the struggle you have to keep the paper going, and I hope you may find it easier for the next year, and that Mr. Harman may not only survive his prison term but that he may have many years to give to the paper he has so much interest in. I send you herewith my check for $1 in renewal of my subscription.

Our Advancing Postal Censorship.

BY LOUIS F. POST.

An extremely powerful review of the administrative process, which is rapidly Russianizing these United States. Contains a correspondence with the postal department in reference to the attempted suppression of LUCIFER, and Mr. Post's conclusions therefrom.

"The confiscation by postal clerks of any publication, for any cause, without specific charges, without opportunity to the publisher to be heard, without the verdict of a jury, without appeal, without any of the ordinary safeguards of personal rights and private property, and consequently without any assurance of guilt, is an ominous fact. No matter how objectionable or even dangerous a paper's teachings may seem to the censors, no matter how offensive its language in their estimation, so palpable an invasion of the commonest rights of citizenship is a direct menace to the independent press of the country."

Price, 3c each; 25c a dozen.

M. HARMAN, 500 Fulton street, Chicago, Ill.

Administrative Process of the Postal Department.

A LETTER TO THE PRESIDENT, BY THADDEUS BURR WAKEMAN.

This is a most effective "missionary document" relative to the attempted suppression of free speech by the postal censorship. It contains half-tone portraits of the author and of Moses Harman. We want this letter distributed as widely and as effectively as possible, and as some who might be able to distribute it may not be able to buy we have felt reluctant to set a price on it. Let such not hesitate to order any quantity desired, even though unable to send money. For those who can afford to help bear the expense of publication, the price is 5 cents a copy, or 25 cents a dozen. M. HARMAN, 500 Fulton street, Chicago, Ill.

Love's Way to Perfect Humanhood.

BY AGNES BENHAM.

An excellent companion for Carpenter's "Love's Coming of Age." The keynote of the book, found on page 76, reads thus: "The soul itself is pure and heavenly, and if at the moment of conception and through the prenatal time when it is building its earthly house it could meet with entirely responsive and congenial conditions, then would the earth be peopled with a race of gods." Price $1. Published by the author, Agnes Benham, Adelaide, South Australia.

M. HARMAN, 500 Fulton street, Chicago, Ill.

Marriage in Free Society.

BY EDWARD CARPENTER.

One of the best short works on the subject. A charming little gift book.

"Love is doubtless the last and most difficult lesson that humanity has to learn; in a sense it underlies all the others. Perhaps the time has come for the modern nations when, ceasing to be children, they may even try to learn it."

Daintily printed. Prepaid, 25c.

M. HARMAN, 500 Fulton street, Chicago, Ill.

Do You Want Free Speech?

BY JAMES F. MORTON, JR.

Concentrated, but comprehensive. It is specially valuable at the present crisis, since it is the only pamphlet exposing the entire conspiracy against free speech in America. The facts it cites are startling, but absolutely verifiable. The brochure is needed by all who would realize whither we are drifting, the magnitude of the issue we are called on to face, the fundamental principles involved in the battle for free speech, and the means of combatting the enemies of liberty. Price, 10 cents.

M. HARMAN, 500 Fulton street, Chicago, Ill.

Up-to-Date Fables.

BY R. B. KERR.

Contents: The Male Amazons. The Strassburg Geese. Bread Eaten in Secret. The One Tune. A Tale About Noses. The Women and the Wells. Mrs. Grundy's Two Boarding Schools. The Emancipated Horses. Neatly printed and covered. Price, 25c.

M. HARMAN, 500 Fulton street, Chicago, Ill.

Photographs of Moses Harman.

The latest photographs of the editor of LUCIFER, taken alone, and also photographs taken with his infant grandson, are for sale at this office. Price, 25 cents each.

PERSONAL—Our readers in Boston and vicinity are invited to correspond with F. J. Stiles, Box 1441, Beverly, Mass., for several years a subscriber to LUCIFER and thoroughly in sympathy with its teachings.

Address, with stamps, the General Secretary of "The World's Brotherhood," Wm. W. Martin, Mobleton, Ga.

BUSINESS AND PROFESSIONAL CARDS.

Otto Wettstein,

THE LIBERAL MAIL-ORDER JEWELER.

Now permanent at No. 110 N. Kensington av., La Grange, Cook Co., Ill. Can save you 10 to 20 per cent on Watches, Diamonds or anything in the Jeweler's Line. Write me and receive prices and my great little tract, "Theism in the Crucible," free.

The American Institute of Phrenology.

Incorporated 1866. Session opens the first Wednesday in September. Subjects: Phrenology; the Art of Character Reading; Anatomy; Physiology; Physiognomy; Heredity; Hygiene, etc. Address 24 East 22d street, New York, care of Fowler & Wells Co.

Dr. J. H. Greer, M. D.,

52 DEARBORN ST., CHICAGO.

Office Hours—9 a. m. to 6 p. m.; Wednesdays and Saturdays, 9 a. m. to 8 p. m.; Sundays, 9 a. m. to 12 m. Telephone Randolph 42.

Philip G. Peabody,

ATTORNEY AND COUNSELLOR AT LAW,
15 COURT SQUARE, ROOM 61,
BOSTON, MASS.

Dr. Ogilvie Rice,

DENTIST,
1556 MILWAUKEE AVE., COR. WESTERN, CHICAGO.

1072

If these figures correspond with the number printed on the wrapper of your LUCIFER, your subscription expires with this number.

If a copy of LUCIFER fails to reach you, please order by number or date.

THE BOOK EXCHANGE

I HAVE AN IDEA.

Most of us have good ideas now and then, but how few of us ever go any further than having the idea!

Now if you think my plan a good one help me to help you.

MY IDEA:

Make a list of all the books, pamphlets, magazines and radical papers you have to sell, exchange or give away and *send me that list.*

Some one has that missing number of LUCIFER, or that book you have been looking for so long is growing dusty on the shelf of some one who would rather have *one of your books in exchange.*

I KNOW BOOKS,

their prices and publishers, and can help you get that book and perhaps sell some of your books at the same time.

THE EXCHANGE

will be made through me and I can save you money and perhaps add to your library at the same time.

MAKE THAT LIST TODAY

if possible. Do it this week without fail and mail to

SAMUEL T. HAMMERSMARK,

206 LINCOLN PLACE, NORWOOD PARK, CHICAGO, ILL.

READY FOR THE PRESS

CHICAGO CAVE DWELLERS

Not for Preachers

320 Pages, Cloth, $1.00
POST PAID

A Story of the Underworld and the Overworld

By Parker H. Sercombe, Editor To-Morrow Magazine, Chicago.

Only a limited edition of this *remarkable book* will be printed. Each copy will be signed by Sercombe Himself and automatically numbered from 1 up. First orders in will get the low numbers in rotation except No. 1, which goes to Mrs. Sercombe.

Address

TO-MORROW MAGAZINE,
For the Superman and Superwoman and The New Civilization.
2238 Calumet Ave., Chicago, Ill.

10 CENTS THE COPY. $1 A YEAR.

The Naturopath and Herald of Health.

$1 A YEAR, 10 CENTS A COPY.

A magazine devoted to everything that is true in Nature. It stands for freedom of thought and speech in everything that is of vital importance for the development and perfection of the human race. Send for sample copy.

Our other publications: "The Kneipp Cure," 50c; cloth, $1. "Baby's Kneipp Cure," 50c; cloth, $1. "Return to Nature," vol. 1, $1.50; cloth, $2. "The Philosophy of Fasting," $1. "Bilz's Natural Methods of Healing," in 2 vols., 2,000 pages, 700 illustrations, cloth, $5. *"The Abuse of the Marriage Relations,"* 25c. "Insomnia," 15c.

Send 25c for a three months' trial subscription and we will also send you our literature.

B. LUST, N. D., L124 East 59th street, New York.